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# THE JAINA GAZETTE

## THE MONTHLY ORGAN

OF THE

## ALL-INDIA JAINA ASSOCIATION

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THE DEVENDRA PRINTING & PUBLISHING CO., LTD.,
MADRAS.

**VOLUME XIX.**

**1923.**

PUBLISHED BY

**The Jaina Gazette Office,**

*21, Parish Venkatachala Iyer Street, G.T., MADRAS.*

*PRAY!*

PLEASE HELP THE CAUSE OF

# JAINA SIDDHANTA

BY

TAKING SHARES

IN

The Devendra

Printing & Publishing Co., Ltd.,

MADRAS.

AND THUS EARN

THE PUNYA

RESULTING FROM

SHASTRA DHANA.

# THE JAINA GAZETTE

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# THE JAINA GAZETTE

VOL. XIX } MADRAS { WHOLE
No 1. } JANUARY 1923. { No. 211.


"I'll bring you many happy days,
Enjoy them as you go.
May every hour in many ways,
With blessings overflow !
And may each hour bring to your mind,
The good alone true joy can find."

"And when I die," the year declares,
"On winter's next return,
I leave to you, my precious heirs,
Whate'er of good I earn.
Then I shall send my brother dear,
Another friendly good New year."

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## Our Community.

ON this New Year's Day we make a most serious offer and request to our people. The offer is of a few observations on the condition of our community, and the request is that all serious well-wishers of the Jainas should give the subject their best and immediate consideration. Our task is not pleasing, for the present remarks are dictated by a serious rather than a flattering mood of mind. We shall try to point out the disease-spots of the community and then suggest a few remedies for the common ailments.

The most serious and the most deep-seated evil seems to be the poverty and paucity of the *ideas* which we have of the community. Ideals give us ideas; and ideas stir thoughts and emotions

which materialise into action, into life. The *Jaina ideal* is a glory by itself. But perhaps our first mistake begins by insisting too much on the dogma that this ideal of Nirvana attained by millions of men three thousand years ago is unattainable by us now and for the next many many thousands of years. This teaching is depressing on the face of it, as is also its twin-doctrine of the gradual and certain deteriotation of *dharma* ( true-religion ) in the present and the following ages of the present cycle of time. We all know *ideals* are unattainable. They are goals aimed at. So long as they are not reached they invite pursuit and stimulate effort. Their zest and their value also lies in the fact that they are not yet attained. But frail human nature, as often as not, is inclined to do without what it is told is not within the grasp of its present endeavour. Thus to begin from the very beginning the *ideal* is not cold and uninspiring, but all its warmth and glory is robbed of half of its charm by the teaching that it is unattainable by the humanity of to-day.

Thus the vigour of the ideal is halved, and the *ideas* which are born of it share this weakness of their parent. They are strong enough for most purposes, but still the shadow adulterates the light that is the highest goal of the human soul. Nevertheless the ideas cannot possibly be shorn of all their strength derived from stern logic and everlasting Truth. The ideas that lie at the base of Jainism are very distinct indeed. Without being atheistic, Jainism has always repudiated the theory of the creation of the universe, as also it has upheld the doctrine of individual responsibility in all its splendid strength. Now to the unthinking masses it does not matter a jot who made the world or when or why or how was it made if made at all ; their practical life cannot be very much affected by these metaphysical and theological intellectual considerations. To them these problems may well seem to be the intellectual luxuries of the well-to-do dilettantes of the religious and moral sections of society. Three things engage the masses mostly ; how to make money ; how to distribute the little that they make over the ever-increasing demands of the daily lives of themselves, their family and their dependents ; and to rest after the incessant toil, manual and mental, involved in running the machine of their daily routine life. And it is fairly obvious that in none of these three

calls on one's life the solution one way or the other of the ordinary and most important questions of theology or metaphysics is of much direct help or guidance. The principles of broad, universal morality are all that they need know, and as modified by the common moral and social usages of their particular profession or sect, these principles form almost the sole basis of their daily life. Are therefore *ideas* derived from religious *ideals* useless? Not so, but it is well to see their limitations and not to cry 'Kropp's razors are no good' when you have unsuccessfully attempted to cut grass with them. True religion, except when presented to hysterical and simple women, to obedient children or to piously fraudulent converts or semi-converts, is very strong food, and cannot be accepted by the masses, unless you make it useful to them, something that may become a part of their simple and homely life. If our exposition of a creed cannot achieve this we should not be surprised if people lead lives which are not in a line with the creeds that they profess. Perhaps this is a true and sufficient explanation why so many nominal Christians are not Christians at all, so many Jainas no Jainas and so on. It is no use to convert the already converted; and it is almost entirely unprofitable labour to try to convert those who are already converted to some creed. Time means life, and life may be used to better purpose. Apart from universal morality, that religion alone would be great which gives the most universal and most easily understandable principles of deeper humanity which unlock some hitherto unknown recess of the soul or satisfy some craving or remove some doubt or difficulty of the spirit of man. Jainism, to my mind, put in a broad and catholic fashion, has great claims to consideration by humanity of its two doctrines put above: the eternity of the Universe, and the Independence and Potency of man. Now I put it to the leaders and others of the Jaina community: Are you doing your duty in trying to insist on these two principles as the great spiritual and moral contribution of Jainism to the knowledge and culture of mankind? Have you realised yourself that these two doctrines form the cornerstone of Jainism and that they make the irreducible minimum and also the sufficient minimum which would entitle any man or woman to be called a a Jaina,—of course, the darling doctrine of *ahinsa* (non-injury to

life) always being the first principle of Jainism in common with Hinduism which alas! in many specious ways has tried to wriggle itself out of it in its latterday vagaries—miscalled revisions, reforms and revivals? Matter is eternal: Energy has been from ever and can never die; the essence of life is the consciousness and growth in power and peace of the human soul; no living being should hurt or stand in the way of the evolution of any other living being, human or sub-human:——this is the creed of Truth that a real Jaina is expected to subscribe to: but are we, born Jainas, even aware of this and all that is involved in this simple and seemingly irrefutable enumeration of the basic points of the religion of the human-gods of Jaina hierarchy? Other doctrines, rules of conduct are only supports, confirmation or embellishments of these cardinal dogmas of the *Nischaya Naya* the noumenal aspect, of Jaina philosophy. So much for our neglect of *ideas.*

As ideas are due to ideals, so action are due to ideas mostly through thought and feeling. Feeling may be impulsive, but thought is always deliberate. Weak and vague ideas yield a sporadic and feeble life of intellect and emotions. The richness and colour and zest and fervour of our lives are derived from the clearness of thought and the depth and intensity of feelings of which we are the fortunate possessors. Precise thinking and steady emotion are the real back-bones of character. Faith in the eternity of matter and energy at once brings us into the fold of modern science with all its daily marvels and immense possibilities and should give us trained intellects. I know as students some Jainas have always come to science with a freer and more liberal mind than others from the semisomnolent society of India, but that is a mere beginning and does not count for much. Clear and unbiassed thinking must be a hereditary qualification of a Jaina. As to emotions, from the almost entire absence of art and literature in Jaina society one might say that this faculty was sure to be atrophied by disuse, if the instinct and duty of *ahinsa* did not keep it alive. But our *ahinsa* too, I guess, has reference to the merely material and physical aspects of our existence. The higher levels are left to take care of themselves. An universal religion with all-embracing ideals should certainly produce better adherents and repre-

sentatives, otherwise the objection may be made : what's the use of a splendid horse if he can't take you even 6 miles an hour? We must in no case forget that

> The world that credits all that's done
> Is blind to all that might have been.

They judge the tree by the fruit thereof. And if Jainism cannot show a better record of work than is credited to it now, it is sure not to rise in the estimation of the world despite its beautiful principles and invincible logic. The disease-spots of the community then seem to be :

1. Want of clear and persistent exposition of the essential principles of Jainism.
2. Partial exposition of Jainism.
3. Want of grasping and publishing the ideas that must follow from Jaina ideals.
4. Lack of environment for the promotion and growth of precise thoughts, beautiful emotion and steady lives,

The remedies are plain, but they all depend upon united and organised, strenuous and continuous effort in many ways and on many planes of modern life, There are a few working maxims which may be given for discussion and suggestion.

1. We should not have too many institutions for our social, moral and religious advancement. Workers are few and resources are not unlimited and we must employ our men and money carefully, To apply this principle to our community. For the whole community there is the *All-India Jaina Association.* If there is any work that the leaders decide can be profitably undertaken by all the different sects of Jainas, it should be entrusted to the *Association.* No other All-India Jaina institution exists and none other is needed. But the *Association* must be recognised and supported and utilised for the moral and material and social and political advancement of the community as a whole.

As to the Svetambaras, they have their *Conference* and a *Graduate's Association.* For peculiar Svetambara interests these two institutions are necessary and sufficient and all Svetambaras must help them and make them useful and strong.

As to the Digambaras, they have their *Mahasabha* and a *Digambara Jaina Mahamandal.* We know that the two with their provincial ramifications are more than enough. But all Digambaras must help them.

As to our Sthanakavasi brethern they have their *Conference* and it is quite enough for their purposes.

But one thing must be said here. There should be no narrow jealousy between these institutions. There may be a healthy rivalry like that between 3 loving brothers trading in same or similar commodities.

2. All the educated and influential members of all Jaina sects should at once unite and form a board under the *All-India Jaina Association* to consider the causes of and the extent to which their claims clash with each other with regard to our places of pilgrimage. Huge sums of money are wasted on both sides every year and more important and profitable works suffer in consequence. This waste and suicide must be stopped.

3. The Jainas are not keeping their right position in educational matters. There are a few Jaina Schools and Boarding Houses. But on the whole the provision for education is entirely inadequate, and there is no policy regarding the proper intellectual training of the boys and girls upon whom the future of our community depends. For this also I suggest that the Board for Decision of matters relating to our Sacred Places should be asked and authorised to consider the educational needs and ways of progress of the Jaina community.

4. A central Jaina Press and a Jaina Publishing House and a Jaina library are quite indispensable for the Preservation and Propagation of Jainism in the light of the arguments adduced above. We believe that **"The Devandra Printing and Publishing Co., Ltd."** floated by our brother Mr. C. S. Mallinath Jain would receivethe ready and unstinted support and co-operation of the jaina Community so that the institution may continue the work of the publication of the "Sacred Books of the Jains" and bring out as early as possible some of the greatest standard works of Jainism such as Gommatasara, Samayasara and others.

The above appear to be the most crying needs of the community, but of course despite their suggestive character they are not exhaustive by a long way. And I invite the well-wishers of the whole community and its several sects to give careful thought to the above and do their duty by sending their suggestions, in favour of or against any or all of the matters noted herein to *the Editor, Jaina Gazette, Madras.*

*J. L. Jaini.*

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# The Need for a Central Jaina Press.

BY

**D. Colaco, M. A. (Hons.)**

*Asst. Professor of English, Pachayappa's College, Madras.*

THE power which is wielded by the press to-day is something stupendous. In political life it has become so powerful that it has deservedly earned for itself the name of the "Fourth Estate of the Realm" and tends to lessen considerably the influence of the public speaker if not to oust him altogether. In all sorts of public activities—commercial, religious, social,—in popularising a new cult or drawing attention to a dying one, in advertising the merits of a new industry, in holding up to public censure, the social transgressions of an individual or the sociological backwardness of a community—in all these and more the public press is assuming an importance which no other institution has gained for itself.

Under these circumstances, no organisation which has the specific purpose of addressing itself to the public—either its own followers or those whose sympathies the organisation wants to draw to itself—can afford to ignore the Press. That is why every institution which can afford it, starts an organ of its own through whose columns it attempts to justify its own existence.

I have been asked to put the matter before the Jaina public. The Jainas know, better than I do, their present position. That position is hardly commensurate with the high traditions which they claim for themselves. They present to the world the sad spectacle of a quondom great religious brotherhood which has its beginning, in the beginning of the world itself and which as they claim, in days

of yore held the prime place among the faiths of the Indian people dwindling down to the position of a small community scattered over this vast country, hardly having an individuality of their own and perpetually cornered in the competition of religions by the more aggresive faiths of Hinduism and Islam. It may be that some of the tenets preached by Jainism are found in other religions though it is to be doubted whether these latter own their obligation to her for them. But what all must recognise is that as an independent cult, Jainism no more exerts any influence over the spiritual life of the Indian people. I would even make bold to say that it has less influence than even Christianity which has fewer Indian adherents.

The Jains remind me of the position of the Jews in medieval Europe who in a state of *diaspora* lived a life of seclusion, despised and persecuted by their neighbours. They offered no resistance they made no attempt to seek a plan in the general life of the community—they simply withdrew into their Ghettos and lived with their own consolations, the old life of Sion and Israel. "Patience is the badge of all our tribe." But so on they bestirred themselves; their disabilites were removed and they have managed to carve out for themselves a place which the christians themselves may envy; a like duty rests on the present day Jain community. Mr. M. M. Peris in an article on "Jain Antiquities in South India" points out that the Jains are fast dwindling down in numbers in South Canara. If this be true of the other Jaina centres of India, a grave tendency is existent which the Jainas in their own interests must attempt to stay. Otherwise their proud archeological relics will mock their present apathy. Otherwise is not the condition of the Jain beside his Tirthankara statue and bhasti like that of the degenerate greek trader near the mighty columns of the Athenian Acropolis. The best way of meeting the situation is to do propaganda work and this can best be done by organising a Central Press whose strong appeal like a clarion call must rouse the Jainas from their sleep to a memory of the glory of their fathers.

And what is this glory? I do not lay claim to any scholarly information on this matter. But if there is any accuracy in the fond claims put forward by pious Jains, Jainism has about it a halo

of antiquity which no other cult in India can boast of. It is said that all the Yugas of the Hindu belief can be packed into a single time-section of the Jainas. This may be too entravagant a computation. But it shows that Jainism throws its roots back into a distant past. The first Tirthankara must have lived tens of centuries before Christ. And to this conclusion we must arrive if we accept Sri Rama as the contemporary of the 20th of the 24 Tirthankaras. Age itself is a sufficient ornament to an institution and if it be so Jainism has the advantage of such a one.

The philosophy of Jainism is very atttractive though the ideals it holds up are so high that they are above the observance of common men. The extreme interpretation of "Ahimsa" may find many admirers but few followers. If the Jain sticks to this doctrine after Sir J. C. Bose has proved that plants have sensitive life, he will have to be satisfied with the stones and the metals of the earth, for his food.* The belief in the eternal character of the individual soul and in its potential divinity may seem to increase the dignity of man though I do not know how they can reconcile it with their adherence to the caste system. It is suprising that so early they discovered the atomic construction of the earth a theory which Democritus later popularised in Greece. The ascetic ideal is held up to reverence and life is made equivalent to an endless struggle with the corrupting influences of the world—"Karmic Matter". In every way, the tenets of the Jain Religion seem to take the adherent away from this work-a-day world and lodge him in a spiritual atmosphere created by himself.

There can be no exaggeration however warmly we may speak about the glories of Ancient Jainism. Great kingdoms were ruled by them. Chandragupta and Asoka are claimed by Jains as their own and even Sri Rama and Sri Krishna are held to have followed Jainism. Great teachers were among them since Mahavira the Thirthankara there had been a succession of teachers great in learning. These are three Kevalins, the five Sruta Kevalins, the Purvins and Angins and minor Angins. These have been for about five hundred years keeping up an endless succession of pontiffs quite

* See "Notes and news."

like the unbroken chain of successors who have filled the Papal throne.

They have made great contributions to the Literature of this country. Many of these were evidently lost during the systematic persecutions to which the Jains were subjected by hostile Kings. King Kumarapala's 21 bhandars and Vastupala's 3 bhandars afford valuable manuscripts. The great name of Kunda-Kunda demands respect from all students of Tamil Literature as he was the author of the great classic "Thirukkural". "Naladiyar" is another great work supposed to be the composition of 8000 Jain munies. "Palamoli Nanuru" is yet a third work with a great reputation. There are Lexicans and Grammars, books on Astrology, and other subjects contributed to Tamil Literature.

The greatest however are the architectural and sculptural relics, of the Jains. In South India alone there is the famous statue of the Gommatesvara at Sravana Belgola in the Hassan District of Mysore. In South Canara there are many bhastis at Moodabidri which are the objects of interest to archæologists and when Governors tour through the district they make it a point to visit the Jain temples at Moodabidri. At Karkal there is another statue of the Thirthankara placed on a huge rock in the shape of a plum pudding just over a lake called Rama samudra. There is a square walled enclosure so that admission is only through a gate-way. It is surprising how the look of contemplation is imparted to a statue of such a colossal size. At some distance is the bhasti where even now some form of worship is going on. The walls and pillars and roof are all of granite stone. This too is on a rock though not so high as that of the Gommatesvara. At Venoor also is a similar statue. All over North India too are many relics of the great artistic powers of the Jains. But it is always, as far as the present writer has seen, on a huge scale. A great deal of rude strength is put into every artistic production and the sight of huge granite slabs over-awe the mind of the on looker by their sheer size and weight.

I have cursorily mentioned these glories of Jainism to show that it is philosophically and historically worthy of scholarship. Jainism needs to advertise itself more as the lay public does not

know very much about it. Interested parties want to lessen the importance of Jainism by calling it a mere schism from Hinduism or Buddhism. The present writer remembers that when he was at Karkal he chanced to enquire whose statue that was and was told that it was the Gommatraja which was only a corruption of Gautama or Buddha which conveyed the idea that the Jains were only a section of Buddhists. The Jainas therefore require their own press which has to concentrate its attention on doing Jaina propaganda work.

There is no use however, in starting a press if the matter which it has to print is not worthy in itself. And in this connection I cannot resist the temptation of talking over the state of Indian antiquarian research. One notices that every article written on Indian antiquities by an Indian does not rest upon the authority of the author himself but falls back upon the researches of European scholars. It is a strange irony of situation that while we accuse Europeans of being an influence hostile to the development of our own culture, they must be the men who have done all the spade work in this department, have got into the spirit of what they have discovered and have drawn conclusions which are quoted by Indians to support some theory of their own. The articles are often by people who have not gone and seen for themselves or read the originals but rather by people who have read the commentaries of others. If Jainas would like to make their cult and whatever pertains to it a separate branch of knowledge by itself, downright research work has got to be done so that we have more Indian authorities and depend less upon Europeans. It is only then that a Central Press merely for the purpose of popularising Jainism can justify its existence.

Its duty must also be to bring the scattered Jainas together, organize them and make them a power in the land. The Press need not discourage the idea of an all-India Jaina daily which will speak for the whole community while the Jaina Gazette which is already doing good work can concentrate its attention on scholarly work. Attempts have already been made to start a *Central Jaina Press.* We trust that Jainas will realise their duty to their own selves and render all the aid they can command to make this a *fait accompli.*

# Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

*Translated by* ***Harisatya Bhattacharya, M. A., B. L.***

*(Continued from page 276 of Vol. XVIII Nos. 10, 11 & 12.)*

The Venerable.

## THE FOURTH CHAPTER.

*Sutra, 1.*

Agama or knowledge from authority means the knowledge of things, arising from authoritative sayings.

*Commentary.*

This is the definition of Agama, the fifth form of the Indirect cognition. As there is much to be said with regard to this form, a separate chapter is devoted to its consideration.

*Sutra, 2.*

By 'transference of epithet', the Authoritative saying itself is also so called.

*Commentary.*

According to the definition, Agama is the *knowledge*, derived from words. The Authoritative sayings or words are thus causes or sources of the Agama-knowledge. But by 'transference of epithet', the cause is sometimes called after its effect : hence Agama stands also for the words or sayings from which the knowledge is generated.

It is in this connection that the commentator criticises the view of the school of Kanada whose contention is : "A sound or a word is (*i. e.*, involves) Inference ; because it signifies the (corresponding) object, through Pervasion ; like smoke." In other words, according to the Vaiseshika theory, knowledge from words is not a separate form of knowledge but is included in Anumana. A word does not signify the object directly but mediately through a *Vyapti*. The Jaina philosopher attacks this position by comparing Sound (word) with that form of Perception which yields the cognition of a peculiar thing after distinguishing it from others. No one can reasonably hold that such a Perception is inferential ; for, as soon

as we open our eyes, we distinguish the thing from others and perceive it. Similarly, it may be said that as soon as we hear a sound, we come to understand the object, signified by it. Knowledge, derived from words is accordingly no more inferential than the said form of Perception. It may be said that if knowledge derived from words were not inferential, even a foreigner who does not understand the language of a particular country would be able to understand the object, signified by a word, simply by hearing the word. The answer is that in order to understand an object, signified by a word, mere hearing of the word is not enough. That presupposes an understanding of the meaning of the word. Obviously the foreigner does not know the meaning of the word and this accounts for his failure to understand the object, signified by the word. But this does not mean that the knowledge of things, derived from words is obtained by inference. The form of perception, referred to before, is also dependent on previous instructions from others as to thc points to be distinguished; but it cannot, on that account, be called inferential. The Jaina commentator points out that those who hold that sound involves Inference cannot show the characteristics of the Hetu in their reference.—"How will he who holds that words involve Inference, show the Abiding-of-the-Hetu-in-the-Abode etc. If the answer is :—Chaitra intends to express the object characterised by a raised neck etc. ; because he has uttered the word, 'Go' (Cow) ; like me :—By this, only the *intention* of the speaker is understood ; how is the actual *object* obtained ? If it is said, the *object* is understood from the *intention*,—we say, no; the actual *object* may not always agree with the *intention*, as in the case of ignorant persons (who may use words and expressions, not in their proper sense). It may be said that the object signified by a word is understood in the following way; the word is uttered; the word is understood to signify a certain object; it is remembered that authoritative persons also use that word in the same sense: therefore, that word is understood to signify that object. True,—but this chain of mental states is never perceived; as soon as a word is heard, the cognition of the corresponding object arises without any intervening mental process, just as the perception of form arises as soon as the eyes are turned

to an object." It will further be shown that a word and its object are naturally connected, so that the expression of the latter by the former is not inferential.

*Sutra, 3.*

In this part of the country there is a diamond-mine. There are things like Diamond Valleys etc.

*Commentary.*

Authorities will hereafter be shown to be either Human *e. g.*, Parents etc. or superhuman *e. g.*, Thirthankara etc. The two examples are intended to illustrate the sayings of the two classes of Authorities.

*Sutra, 4.*

An authority is he who knows a thing under consideration as it is and describes it in accordance with his knowledge.

*Commentary.*

'Apta' or authority means a person from whom, the knowledge of a given object is obtained. The word also means a person who is free from debasing emotions *e. g.*, attachment etc. A person subject to attachment etc., may know something but may choose to describe it in a false and mystifying way; to avoid this difficulty, it is said that an authority describes the object of his knowledge in accordance with his knowledge. The commentator quotes:— "Agama means the word of Apta; Apti means annihilation of debasing emotions. A person whose debasing emotions are annihilated would never say a word which is false because his saying so is impossible."

Description need not be through words alone. One may impart to another the knowledge regarding a thing not known to the latter,—through writing, through numerical indication or through gestures. In every case, however, the teaching person has words, stored up in his memory. The person is nevertheless an Apta, even if he teaches not through words but through any of the indirect processes of expression, described above. Agama is sound recollected.

*Sutra, 5.*

His saying is free from inconsistency.

*Commentary.*

He who describes objects exactly as they are; who is able to teach exactly as he knows;—it is he whose words can be free from contradiction and inconsistency. There are contradictions in the words of persons who are ignorant and who are deceivers. A person may be one's Apta, if he does not mean to deceive him. This is the common characteristic of all the Apta's who are wise men and who may be Rishi, Arya or even Mlechchha.

*Sutra, 6.*

He is either of the two,—Ordinary or Extra-ordinary.

*Commentary.*

Ordinary authorities are the teachers of the various mundane and popular arts while the Extra-ordinary authorities teach the way to Emancipation.

*Sutra, 7.*

The father etc., are the ordinary authorities while the Thirthankaras etc. are the Extra-ordinary authorities.

*Commentary.*

'The Father etc, include 'the Mother etc.' 'Thirthankaras etc.' include the Ganadharas etc.'

It is to be observed that by recognising the Thirthankara to be the only infallible superhuman Authority, the Jaina philosophy rejects the authority of the Vedas which are venerated as 'Apaurusheya' or 'not-man-made' by the 'Srotriya' i. e., the orthodox Vedic school. It may be asked, however, 'Do you call them eternal and un-made (self-existent) because they consist of words? The ground is weak, as it will be shown hereafter that words or sounds are atomic and non-eternal. The orthodox school contends that the Vedas have been existing unchanged and unmodified from time without a beginning. The Jaina commentator points out that this doctrine of the Vedic self-existence since time beginningless, is not supported by

*Pratyaksha* or *Anumana* or *Arthaputti* or *Agama*, the four sources of knowledge admitted by the other side.

*Pratyaksha* or direct Perception cannot certainly prove the eternal self-existence of the Vedas as it deals with the present only. It is said that "Eyes etc, perceive only what are connected (with them) and are existent in the present time". It is contended that *Pratyabhijna* or Recollection (which is looked upon as a mode of the Pratyaksha by the other side) shows that the Vedas which one studied in his youth, remain self-same even in his old age, thus proving that the Vedas are a self-existent reality, uninfluenced by time. The Jaina thinker may argue, however, that if the eternity of the Vedas could be proved in this way, the eternity of the Atheistic doctrines is as easily proved. It is argued on behalf of the Vedic school that the Vedas are to be distinguished from the Atheistic doctrines in as much as the latter do not exist after they are uttered and that the Vedas, after they are uttered, do still cxist, although not in an explicit form. Thus the difference between the Vedas and the body of the Atheistic doctrines is said to be that while the latter perish and do not exist soon after they are propounded and expressed, the former continue to exist in an implicit form even when they are not actually studied. The Jaina answer is that we may as well argue that even the Atheistic doctrines continue to exist in an implicit form when they are no longer studied. Besides,—Recollection can revive only what has been perceived. It revives the facts which one has perceived in his present life; or, if the person happens to be gifted with the power of remembering the events of his past lives, Recollection can in his case revive the facts of some only of his past incarnations. How, then, is it possible for Recollection to establish that the Vedas were composed at no time during the beginningless eternal time?

*Anumana* or reasoning also is not competent to prove the eternal self-existence of the Vedas. It is contended that the Author of the Vedas is not known and that therefore they must be eternally self-existent. The Jainas point out that this argument involves a Fallacy with regard to the Minor Term, because it is opposed to Pratyaksha, to Anumana and to Agama as well. The

Pratyaksha or direct perception shows that the Vedas are not self-existent. If they were self-existent, we would have heard them at all times; but as a matter of fact, we hear them only when they are chanted. If it be argued that the Vedas are existent in an implicit state when they are not chanted and that they become explicit when they are chanted—and that thus the Vedas are existent at all times,—well, the same argument may make all the scriptures and books to be eternally existent. Then again, the following Anumana opposes the fact that the Vedas are not produced by any Being:—The Vedas were composed by some men; because they consist in words; like the books e. g. Kumara-Sambhava etc. There can be no book unless it is composed by a man who conceives its plan and arranges words in accordance with it. Lastly, the scripture itself says:—"There was Prajapati only; the day was not; the night was not; he contemplated; thence arose Enlightenment; from the Enlightenment the four Vedas originated." This shows that the Agama itself admits that it had an origin and its author and thus the contention that the Vedas are eternally self-existent is opposed to Agama also. Then again, the reason, —"because the Author of the Vedas is not known"—is a fallacious one, so far as the argument under consideration is concerned. It may not be known who built a very ancient building etc. but that it was built by some body is undeniable. Then again, the fact is to be taken into consideration that even now the followers (Sampradaya) of the Vedas are seen. In the case of a very ancient building, the people connected with it are all forgotten; but the Vedas which are said to be eternally existent, have still people connected with them: this fact raises considerable doubt as to whether the Vedas had not really their Author. Truly speaking, the proposition that the Vedas are eternally self-existent is inadmissible. In the Scripture, itself, we meet with passages like these, —"One who made the Vedas." "Prajapati created the King Soma; from him originated the three Vedas" Besides, some of the chapters of the Vedas bear the names of the sages, Kanva, Madhyandina, Tittiri etc. This fact shows that these sages were the authors of those chapters just as Manu etc. were the authors of the law-books, bearing their names. The argument that these chapters bear the

names of those sages because it was to them that they were revealed at the beginning of the Kalpa (the Cycle of Time) is u ntenable in as much as in that case infinite names would have been attached to every chapter, as time is infinite. On the other hand, just as the Vedic Agama bears evidence of its being composed by some Author or Authors, the Jainas ascribe its authorship t o one Kalasura. Thus the argument—that the Vedas are eternally self-existent because their Author is not known—is unsound.

Two other forms of *Anumana* proceed thus :—1. The Vedas are described as an object of study; that study is to be precided by preceptor's study and so on. Thus because the Vedas are always an object of study, they must be self-existent. 2. The past Time and the future Time can have no Author of the Vedas; because they are Time; like the present Time. The Jaina commentator says that such arguments are "incapable of bein; heard by those who have ears." The Reasons in both arguments have no connection with the conclusions. To show the utter worthlessness of the two arguments, the commentator introduces the two following analogical arguments:—1. 'The mind of the deer-eyed ones (beautiful ladies) is unstable like the horn of the deer'—well, this saying is eternally self-existent; because it is an object of study and so on. 2. The past Time and the future Time can have no author of that saying; because they are Time; like the Present Time.

The argument for the eternal self-existence of the Vedas, based on *Arthapatti* is as follows:-The Vedas are free from faults (i.e. infallible.) Now this is impossible unless we suppose them to be Apaurusheya' i. e. not-man-made. If the Vedas were made by a faulty man the Vedas would have been faulty; if they were made by a properly qualified man, they would have been tinged with his qualities. the fact that the Vedas are free from all these, shows that they are not made by any being. The Jaina philosophers question the infallibility of the Vedas which provide for the sacrifice of harmless animals. Even admitting their infallibility, the argument based on Arthapatti is open to serious objection. If the Vedas are infallible, they must have been made by a really competent person. No scripture can be a source of valid knowledge, unless it is composed by a properly qualified man. If you say that the Vedas were made

neither by a bad man nor by a good man, you cannot claim infallibility for them. It is to be noted that the fact that the Vedas are interpreted in ordinary human language points also to the fact that they are made by man. It is reasonable to argue that if there be any reliable Agama scripture. it must like other good books of modern times, have been made by a kind and considerate Being free from faults and weaknesses.

*Agama* also as pointed out before, does not lend support to the view that the Vedas are not made; i.e., are eternally self-existent.

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## The Jaina Education Fund Association, MYSORE.

Dear Sir,

The Public are no doubt aware that an organisation by name "The Education Fund Association" has been started in Mysore with its registered office in the M. L. Jain Boarding House, having as its main objct to help the poor and needy young men of the Jaina Community by awarding suitable scholarships and advancing loans during their educational career. The Association has besides the above, other objects also in view, the following being among them:—

1. To promote technical and religious education by afford'ng all encouragement that is necessary.
2. To improve the social and political status of the Jaina Community.
3. To print and publish the sacred and valuable works of the well known Jaina literature.
4. To undertake the management of other charitable funds and associations and employ their resources for any of the above purposes in a suitable manner.

The necessity of such an organization with objects like the above need not be dwelt upon at length in these days of universally recognised importance of education for the growth and progress of a people. That Education is the germ of a people's life and advancement, is a fact which is well known and goes

without saying. Such organized efforts are especially necessary for us, anxious as we are to to re-gain the position of influence and power that we have so long enjoyed, but have lost for some time past. On the full recognition of the importance of education, abundant facilities are afforded and it is the duty of all communities to make corporate efforts to enable their young men to take full advantage of the conveniences given. Particularly the Jaina community should make special efforts to join the race since it has regrettably remained far behind her sister communities. Prior to this Association there was no corporate effort made and now it should be deemed a privilege by every member of its community to have found this opportunity of contributing his quota towards the advancement of his community. The general principle of a community's duty towards its younger generation being admitted, it may be necessary to show the public a right opportunity for them to exercise the convictions that they hold in actual practice. We wish therefore to inform the Public that here is a best opportunity for them, assuring the soundness of the concern and the satisfactoriness of its methods of utilizing the public fund. The details of its working are that it is governed by a responsible body consisting of twelve members duly elected from among bona fide influential members of the community at its annual general conference. This committee is presided over by a president who is also elected by the general association, the present president being Mr. M. L. Vardhamaniah, Mysore. The fund is invested in recognized banks and joint stock companies, power of operation upon the accounts being vested only with the President. Accounts are being examined by certified auditors at the end of the year and submitted for approval of the general meeting which meets every year during Dasara. The fund has so far collected Rs.20,000/-from philonthrophists in Mysore and other parts of India and has distributed a part of it in the form of scholarships and recoverable loans without interest to the poor students of the community on satisfactory recommendations and suitable certificates. Recently, under its auspices a Boarding Home has been started in Basavangudi, Bangalore, which is a free gift of Mr. Mothikhané Padmanabhiah of Bangalore who founded it in the name of his father of revered memory the

late Mr. Mothikhane Thimmappiah. The Institution is directly under the control of the Association and is working satisfactorily.

The present financial position of the Association is not, as you can see, sufficient to meet satisfactorily even the immediate expenses, viz., distribution of scholarships and maintenance of the Bangalore Boarding Home, apart from the many other more expensive objects it has in view. To achieve its aim to an appreciable extent, the Association requires not less than one lakh of rupees to begin with, when only it will be in a position to commence active work on a large scale with any boldness of undertaking. This fact is patent on a glance of its objects narrated above, We therefore take opportunity of appealing to all the benevolent members of the Jaina Community and to all its lovers to come forward to help us in our undertaking, an undertaking which cannot be expected to achieve its success without a sincereand strenuous effort on the part of all concerned. Donations and subscriptions, small or great, will thankfully be received. Remittances may kindly be sent to the President or Secretaries of the above Association addressd to its registered office, M. L. Jain Boarding House, Old Post Office Road, Mysore. Further particulars will be sent on application to the Secretaries.

Expecting a response,

We remain,
Yours sincerely;
*Shroff Padmarajiah,*
*T. C. Nagakumariah,*
*M. C. Lakshmipataiya,*
*Y. Channappa Jain.*

Mysore,

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## Cuttings and Gleanings.

We take the following extracts from the excellent Presidential address of Mr. A. B. Lathe, M. A., LL. B., M. L. A., (ex-editor of the Jaina Gazette) at the Sixth Non-Brahmin confederation on 26th Dec. 1922.

## NON-BRAHMIN MOVEMENT NOT A NEW ONE.

To those who think that the nonbrahmin movement is a matter of a few years, a movement which has been ushered into existence by the wicked machinations of a selfish bureaucracy and the supine readiness of the dull nonbrahmins to be victims to the bait it offers, my reference to the movement as being old by many centuries will appear to be absurd and fantastic. I know there are some unfortunate men among ourselves who, being endowed with that wisdom which our brahmin friends have made their monopoly, hold the same view as these maligners of our party. The war which Vashistha waged with Visvamitra—perhaps the oldest known leader of the nonbrahmin movement—is nothing to them. The struggle which went on from generation to generation between the brahmins and the Kashtriyas for spiritual as well as secular supremacy has no place in their history. The fact that the brahmins claimed to have extirpated all Dwijas from India and therefore, all Hindus except the brahmins were Shudras, signifies nothing to them. That the founders of the two great rivals of brahminism, Jainism and Buddhism were Kashtriyas means nothing to them. That the only protesters against brahmanical Hinduism in the camp of Hinduism itself were exclusively nonbrahmin Sadhus like Tukaram and Namdev, Kabir and Nanak, conveys to their minds no lesson to learn. These were not merely spiritual movements against Brahminism. They were as much political and social as they were religious movements. Their origin, I must add, was traceable more to the desire of the brahmins to get temporal power than to their desire to maintain their spiritual hold on the non-brahmins which was only a cloak under which they sought to conceal their sordid ambitions of this world. The brahmin champion who first refused to yield to the non-brahmin Vishwamitra a right to enter the thresholds of brahminhood was actuated primarily by his desire to justify the usurpation by his caste of the kingdom of an Indian Kshatriya Prince who, the only son of his father, they had condemned to Chandalship for a paltry sin of his. This is a Pauranik story, but its genuineness is brought home to us by the authentic history of Maharashtra itself. The Maratha Empire, as it was founded by its

illustrious father, was the national achievement of all castes in Maharashtra. But the Brahmins who took part in the Maratha revival of Shivaji's days themselves fallen from their own Varna, denied to Shivaji any status save that of a Shudra, though he had established his claim to Kshatriyaship by dint of his valour even in no other way. That perversity of the priesthood reached its climax when by intrigues of the worst kind the brahmins succeeded once again in their old ambition of getting the better of the Kshatriyas even in the field of Government, The power which they usurped in the Maratha Nation was immediately turned into an engine of social persecution designed to degrade the flower of the Maratha nobility from the position which made them the defenders of Hindu religion. Shivaji's achievements were ascribed to a Brahmin Guru who, in fact, never met him till he had become the King of Maharastra. His work was belittled, though nominally glorified as being solely inspired by a desire to protect the brahman. What was the motive behind all this? The answer is obvious. Under cover of asserting their religious prerogatives, what the brahmins were really aiming at was the gains of this world, Inams and Jahagirs wrested from the hands of the nonbrahmins who were weak and gifts induced from the hands of the nonbrahmins who were strong, loaves and fishes of office from the lowest to the highest, and authority to tyrannise over others in all walks of life.

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Thus favourably circumstanced as you are, you have to face a financial problem of the most complex nature in regard to the financial contribution you have to make to the Government of India every year. That problem is apparently taxing your minds heavily. The best solution of the difficulties which every attempt to readjust the burden among the various provinces gives rise to is that the Government of India should remit the contributions from all the Provinces and leave them some financial margin for future work. Whether another solution of the problem is possible by determining the relative claims of the provinces and lightning first the burdens of those who suffer more than others, is a question on which provinces are bound to differ very widely. Without setting the provinces by the ears as it has done by conceding some relief to Bengal and

refusing it to Madras, the Government of India ought to find its way to dispense with the whole system of imposts at the earliest possible moment. I know that the central revenues have been in a very unsatisfactory condition and a huge deficit may be anticipated in the next budget requiring further proposals for taxation. That is a situation which by itself would no doubt fill any one with alarm. But if the Government of India effects economics wherever possible and retrenches its appaling military expenses to sufficient extent, the country will not blame it for the necessary measures to place its finances on a sound equilibrium even if the remission of provincial contributions is wholly sanctioned by the Government of India. The country will not be unwilling to tax itself in the interests of necessary national expenditure for which only the Provincial Governments are now in need of money, provided—and this is an essential proviso---the Government satisfies it of its sincerity to cut down its own expenditure in all directions in which it is rightly accused of extravagance. The country knows that it must find the money for the necessary purposes and will not grudge bearing the necessary burdens if an attempt is made by the Government to the satisfaction of the country to effect every possible saving of expenditure, military as well as civil. It won't do to hurl at us the opinions of military 'experts' who need all the money that they take as the Government's answer to the critics of the Military Department. Such answers defeat their own purpose. Experts are alright to a certain extent. But if we are going to be asked to submit meekly to their dicta in all matters in which they choose to give their opinion, the better course would be to close down all representative legislatures whose functions should be relegated to the care of these experts all by themselves. When the Government of India hears its military expenses criticised by members after members of the Legislative Assembly in the second week of every March, how does it defend itself? The Military Secretary and the Commander-in-Chief rise in their seats attired in the uniforms of their high rank and like soldiers that they are, tell the House that no one is more anxious than they to reduce expenditure and after the most careful scrutiny, it was found that no further retrenchments were possible. When the New Delhi Expenditure

is attacked as wasteful, again rise up those abundant experts of the Government to assure us that all possible avenues of economy have been explored and no further reductions were possible. If this is going to be the way in which the new retrenchment experts of the Inchcape Committee are to discharge their duties, there is no hope of a harmonious development of the provinces which can be possible only if the contributions are wholly and quickly done away with. The attempts of N. C. O's. to stir up discontent would pale into nothing by the side of the results which such policy on the part of the Government would certainly produce. I hope wiser counsels will prevail and the Central Government will effect economies to the necessary extent and relieve the Provinces of the imposts which are levied on them.

## Notes and News.

After wishing a very Happy New Year to our readers, we deem it right to assure them that the Jaina Gazette, has made a New Year's resolution to serve its numerous constituents and admirers more punctually than hitherto. Lest our resolution should be taken to be merely formal we wish to give out the one chief cause on which our resolution is based. Our readers know very well that all the irregularity of the Gazette was chiefly caused by Press difficulties. Now, we are glad to say, we are rid of such anxieties since our Editor himself has come to manage, "The Devendra Printing and Publishing Co., Ltd." We therefore assure our readers that the Jaina Gazette will be very punctual and greatly improved hereafter. The year 1923 dawned under very happy auspices. From the very beginning of the year we have been receiving invitations for grand and sanctified *Panchakalyana Pujas* at Delhi, the Imperial Capital of our country and at Mudubidri, where, in the Holy of Holies are to be seen the priceless treasures of the Jaina Siddhanta. If one place attracts large numbers of pilgrims by virtue of its imperial greatness, vast wealth and huge population, the other does so by virtue of its simple surroundings and sacred associations.

Both the great pujas took place in the last week of January 1923. That at Delhi attracted thousands of pilgrims. Nearly two thousand tents were pitched around the spacious and beautiful pandal in which the *Panchakalyana Puja* was celebrated. Jainas from all parts of India were to be seen on the occasion. "The grandeur of the occasion," says a report, "can't be described in words."

The Digambar Jain Mahasabha held its special sessions about the same time, only to split itself up into two parties. At a time like this in the annals of India when we must forget that we are ourselves Digambaras or Swetambaras and even, that we are Jains or Sikhs or Hindus, but must only aim at the welfare of the whole community or nation, it is simply heart-rending to hear that the Mahasabha has come down to bifurcate. Was it said in vain by great and successful Men of Action that, "United we stand and divided we fall."

So long as the Jainas are disunited and disorganised among themselves, we believe they are not fit to serve the broader cause of Indian nationalism. An individual (or a group of individuals) who cannot exercise the spirit of moderation and compromise with the members of his own brotherhood with whom he has a great deal in common, cannot be expected to sink all the fundamental differences of society and religion all in a sudden, as if by the wave of a magic wand by his mere announcement of his membership in any of the leading political parties of the country. Apart from this, he will be no more useful to the solidarity of the national edifice than is a goodly pillar with a rotten inside, to a stately citadel. Thus from every point of view the presentation of an united front is urged on the Jainas now, more than ever.

The present numerical strength of the Jainas itself must be enough to warn them against any disunion or discord amongst themselves. They themselves don't know what their forefathers thought and did in the regions of Science and Art. Their status as regards modern education and culture is no better. They have practically no voice in the Government of the Country. The one thing that must be said to their credit is that they are very rich. But mere wealth would not count for much in these days of democratic spirit and socialist

tendencies, unless it is found in company with unity, strength and culture. Divorced of all these protecting influences riches would inspire no more awe into the mind of the on-looker than a piece of gold does on the high way. Or rather, Human history has taught us that wealth by itself, functioning absolutely, has verily done more havoc than good. Does not the Imperial Rome owe its fall to Wealth and its twin sister Luxury?

However it must be said with all emphasis that wealth if well-directed plays no ordinary part in the advancement of a community. Witness the great and stupendous work of the Christian missionaries all over the known world. They have established Schools and Colleges, Dispensaries and Hospitals, Printing Presses and Publishing Houses, Libraries and reading rooms almost in every part of the world; so much so, that it is almost difficult to find a person who has not heard about Xianity except perhaps the savage tribes who inhabit the interior parts of wild and dense forests and jungles of the tropics. A faith which arose several centuries after Jainism, on the Asiatic soil with but a handful of followers now combats for the first place among the religions of the world as far as the number of its adherents is concerned. Inquire into the secret of their success ; and even a superficial observance would be enough to enable us to come to the conclusion that it is the preservation and propagation of their scriptures that has been the root cause of all their remarkable progress and advancement. They have collected all their sacred books and have issued them in one authorised volume too well known as the "Holy Bible." There is no book on earth which has been printed so many times, in such large numbers and in so many varied languages of the world as the Holy Bible. It is not possible for any agency on earth, however strong it may be to put an end to the Bible or silence the Xian. The net result of these activities is that the voice of Moses and Jesus is heard in almost every corner of the world, whereas the divine message of Nami and Nemi, Parsva and Mahavira is not even well understood in the very country of its birth by its very followers.

Side by side with the preservation of their scriptures they took pains to propagate the message of the Messiah. Self-sacrificing and pious men and women came forward in large numbers and the

necessary resources came forth in wonderful abundance. Hence no country or nation is too wild or untractable to a Xian missionary, with the result that the position of Xianity on earth is as fixed and impregnable as that of the North or the South Pole. May we ask with due deference to the Master-minds of our community, what have the Jainas done or are doing, or rather hope to do in the direction of the Preservation and Propagation of the Sacred books of the Jainas? Echo answers in dismay, "what"?

### The New Concern.

All Jainas and admirers of Jainism will be very glad to hear that the foundations for the grand edifice of a Jaina Renaissance has been laid in the establishment of "The Devendra Printing and Publishing Co. Ltd.," by our energetic, young and selfless editor Mr. C. S. Mallinath Jain. This new concern has been started with the avowed object of the "Preservation and Propogation of the Jaina Sacred literature" As our readers can readily understand this is the first of its kind among the Jainas and is unique in every way. The company has been incorporated under the Indian Company's Act of 1913. The capital of the company is Rs. 50,000 divided into 5,000 shares of Rs. 10 each, payable in five instalments of Rs. 2 each. In the interests of the company and the share-holders themselves, intending purchasers are requested to take at least ten shares at a time.

That a concern like the present is quite indispensable for the welfare of the community need not be reiterated here. It must be remembered by one and all that Jainism suffers to-day in the estimation of the world more through that world's ignorance of the achievements of the great thinkers and heroes of Jainism than through the absence or insignificance of such achievements. During his tour in South India, Sir Rabindranath Tagore was * "delighted to meet some earnest students willing to gather materials—from ethnology, folk-lore, rites and ceremonies and art-crafts including the relics of Jain places of pilgrimage—for a fuller and more detailed history of Jainism in the South. Explaining the conception of a "Brahma-Vihara" to a local scholar, he (Dr. Tagore)

* See *Indian Social Reformer*. Vol. XXXIII No. 20 for 13th January 1923. p. 316.

regretted that in spite of the labours of the pioneers like Professor Jacobi and others, the sacred literature of the Jains is yet a sealed book to the non-jains and is not allowed by its custodians to see the light of day". We do not propose to improve upon the plain spoken but sadly true words of this celebrated poet-philosopher whose love of Indian history and literature, science and art is too well known to need any elaboration at our hands.

We only hope that admirers and well wishers of Jainism will purchase shares in the company in such large numbers that the regular work of the company may be begun as early as possible. Great and standard works on Jainism are in preparation and the sooner the capital of the company is subscribed the sooner will the directors begin the publication of the sacred books of the Jainas.

* * *

Our Editor, Mr. C. S. Mallinath Jain, the Managing Director of the new cencern is just now touring in Northern India to enlist the sympathy and co-operation of our brethren there. Among other places he is visiting Delhi, Panipat, Ambala, Agra, Arrah, Allahabad, Saharanpur, Lucknow and Bombay. It is very likely that he may go to Lahore and Calcutta if his circumstances permit. We are glad to say that wherever he has gone he is very warmly received and his mission is gaining ground every day.

While we are grateful to our editor for his tireless energy and great enthusiasm to serve the cause of Jainism we are also highly thankful to our Jaina brethren who have been co-operating with and helping him in his unique enterprise.

* * *

Mr, C. S. Mallinath, Editor, the Jaina Gazette, delivered a learned lecture on " Jainas and Jainism " under the Presidency of Prof. Mittra, Professor of Philosophy in the Hindu College Hall on 3rd February 1923. Mr. C. R. Jain, delivered another lecture on the "Identity of religions". Both the lectures were heard with rapt attention by the huge audience.

* * *

Mr. Colaco, the learned writer of the interesting article on "The need for a Central Jaina Press" will be startled to hear that according to Jainism even earth and water have life forces. The

life forces are the sense of touch, of taste, smell, seeing and hearing; bodily force, force of speech, force of mind, capacity of respiration and duration of life.

Different living beings have different numbers of these ten forces. Beings with only one organ of sense, the skin or surface, have only four out of these ten forces viz., The sense of touch, force of body, respiration and duration of life (ayuh). Vegetables, trees, water, air, earth and fire beings have these four life forces. The Jaina conception of life is unique by itself. (See *Panchasti Kayasara,* by Prof. A. Chakravarti, p. XXXII, *Dravya Samgraha* by S. C. Ghoshal, P. 34. *Jainism* by Herbert Warren p. 99.)

With reference to the great discoveries of Dr. J.C. Bose we are compelled to say that they are in no way new to students of Jainism,

* "The scientific achievements of the Jains seem to startle even modern scientists and mathematical philosophers in their ideas of molecules and atoms, notions of absolute space and time, response of plants and microscopic objects to feelings. They had forestalled the modern theory of sound, forestalled Dr. Bose's feeling of plant, forestalled Bertrand Russel's pure space and time. Such a thoughtful people had attained a very high state of civilisation long long ago and they enforced on the votaries of their religion not empirically but in a rational manner certain admirable rules of conduct, which modern science, jurisprudence, politics etc., all combine only to confirm."

Regarding the suggestion of the impracticability of the Jain religion we can only say, within the limited space of an editorial note that though it is apparently an impracticable religion it is in reality a practical and rational creed. Just as the classification of life is peculiarly unique in Jainism, so also the division of a man's life into different stages through which he has to pass before attaining final liberation, is also peculiar to Jainism. Jainism does not expect a baby to renounce its tops and toys and become a Nirgrantha. The man must go from one stage of conduct to another gradually. But Jainism is not tempting at the outset simply because it offers no

* Prof. Tatacharya in his article on *Jainism and its relation to practical life* published in the Jaina Gazette for March 1922. pp. 56-57 Vol., XVIII—No. 3. *Ed. J. G.*

short cut to Mukti or cheap means of attaining "The Kingdom of God" without the sacrifice of all that pertains to mundane existence. Therefore Jainism is verily a practical ereed since it at once ensures to its votaries a happy and contended life on earth and an existence of omni-potence and omni-science and omni-presence in the everlasting abode of Mukti.

### Self-Government Scheme in Sravana-Belgola,

The Jains of Calcutta assembled in a public meeting at 82. Lower Chitpore Road under the Presidentship of Seth Birdichand have unanimously passed the following resolutions to be submitted to the Dewan, Government of Mysore, Mysore, for favourable consideration and early orders :—

(1) That the Jain community of Calcutta having learnt that Mysore Government have introduced Local Self-Government Scheme in the minor Sarvamanya village of Sravanbelgola without consulting the Jagirdar his holiness the Swamiji and have accorded sanction to the election of the Vice-President, beg to express their strong dissatisfaction in as much as it is a direct infringement of the commands by "Sannad" of his late Highness Mummadi Sri Krishnaraja Wodeyar Bahadur III by virtue of which the Guruji should have uninterfered administrative control over the Inam villages including Sravanbelgola.

(2) That further the introduction of the above scheme is entirely misplaced as we have very strong reason to apprehend that it will pollute the sacredness of the place and work harm to Jains who regard this famous place of pilgrimage as one of the most sacred and holiest in India and respectfully beg the Government of His Highness the Maharaja of Mysore reputed for its scrupulous regard of different faiths to respect the "Sannad" of His Late Highness, cancelling the election system and allowing the Jagirdar His Holiness to nominate his own agent for the Vice-Presidentship, by which the Jains of India will be immensely obliged.

(N.B.) A summary of the resolutions was telegraphed on the same day to the Dewan Sahib of Mysore.

CHHOTELALL JAIN,

The sixth session of the Jain Political Conference was held at Swarajyapuri, Gaya, on the 31st December 1922, under the Presidency of Seth Moti Lal of Bhopal in the Jamiat-ul-ulema Pandal which was kindly lent for the purpose by the authorities of the learned muslim acsembly.

Besides the Local Jains, and the non-jain public, there were present, amongst others, Jain Dharma-Bhushan Brahmachari Sital Prasada, Rai Bahadur Lala Dwarkaprasada, Seth Shivajee Bhai of Bombay, Jati Balchandrajee and Seth Padmraj of Calcutta Shrijuts Arjunlal Sethi, Secretary Provincial Congress Committee Ajmere, Lala Ratanlal, B.A., Vakil, non-co-operating lawyer and Secretary, District Congress Committee of Bijnour, Shrimati Durga Devi, the revered mother of Shrijut Nemi Sharanjee, B.A., non-co-operating vakil of Bijnour, who as Secretary of the Disitrict Congress Committee organised the unprecedentedly successful District Conference presided over by Devi Sarojini in November last, and who was for this possession of inexhaustible energy, indomitable will, fixed purpose, and vast capacity for organisation was called upon to furnish security for good behaviour under section 108 Criminal Procedure Code, and he preferred rigorous imprisonment to compliance with an unjust order.

Resolutions were passed congratulating the Jaina heroes who elected to suffer the rigors of prison rather than submit to injustice, or agree to suspend their pure activities in the cause of the country exhorting the Jains to promulgate the Jaina basic principle of Ahimsa which has now been universally recognised as a qualification, or *Sine-qua non* for a political worker, for renouncing the use of foreign mill made-cloth, for adoption of Khaddar and Swadeshi articles, and for giving up the use of sick in any form. There was remarkable unanity of opinion throughout.

* * *

We are glad to say that this time we are publishing elsewhere the excellent translation of the famous argumentations, of the great Vadi Deva Suri against the claim of the Infallibility of the Vedas. We are sure that our readers would peruse this momentous topic with great interest and profit.

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THE SUMATI PRESS,
1-6, St., Xavier Street, G. T., Madras.